

religious as well as a moral being. There are important relations between man and his Maker, originating, no doubt, in morality in its widest sense, but rising far above a mere common-place virtue. Now, just as God sustains his moral law by the arrangements of his physical providence, so we may expect him also to support his spiritual government by the same means. We must ever hold the physical as the inferior, to be subordinated to the moral and the spiritual, and we expect it to be employed to uphold these as the end. Just as he has arranged his providence, as all thinking minds acknowledge, to encourage virtue and discountenance vice, we anticipate that, by the same agency, he may also provide an answer to prayer. And it is a fact, that all who have continued steadfast in the prayer of faith have declared, as the result of their experience, that God has been faithful, and has not failed to show that he has been attending to their supplications.

We reckon it a presumption in favour of the view now expounded, that it leaves the laws of nature undisturbed, not only within, but beyond the limit at which human observation ceases. Geology and astronomy conspire to inform us that there is a uniformity of law throughout the widest regions of time and space. It seems as if, throughout all knowable time and space, there were a government by general laws, which others as well as the human race may observe and act upon. The parts of the great Cosmos are so connected that irremediable evil might follow the interference with law, even though that interference should be beyond the limit of human observation. We cannot conceive it to be for the mere good of man, that general law has reigned throughout the long eras of the history of the earth before man peopled it, or that it reigns in the distant regions of space, of which he can take but a bare cognizance. Other ends must be served by this universality of law; and

we are not
willing to suppose that it ceases at the point at
which man's
eye must cease to follow it. Every new discovery
in science
widens the dominions of law, and we are not
convinced that the
interests of religion require us to limit them.
Altogether, when
there is a way by which God can answer prayer
without disturb-
ing his own laws, it is safest to conclude that this
is the actual
method employed.
No objection can be brought against this
view, from the